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or sentences held to be later interpolations are printed in smaller type. Foot notes are added referring to musical expressions such as "selah" and other traditional statements, to the passages noted as obscure, and to other phenomena in the Psalms. The last twenty-five pages are composed of an exceedingly useful collection of critical notes on the critical alterations of the text. To the hard-pressed student this part of the book will be invaluable. The number of passages pronounced untranslatable by Professor Kautzsch is very large. Amongst them are the following: 8 : 1*c*, 12 : 6 (in a furnace on the earth), 12 : 8, 17 : 4, 17 : 14 *a b*, 22 : 16*c*, 22 : 29*b* and 30*a*, 29 : 7 (cleaveth flames of fire), 49 : 5*b*, 13*b*, 14*cd*, 18, and 76 : 10. The famous clause in 2 : 12 rendered in the English Bible "kiss the son" is included because the Aramaic "bar" is considered to present an insurmountable difficulty. In the revision of the text Professor Kautzsch has of course made ample use of the labors of Grätz, Cheyne, Nöldeke, Baethgen, and others. Four examples are all our space admits. In 45 : 6 the words "O God" are regarded after Nöldeke as a marginal note by an oversensitive reader who thought it blasphemous for any but God to be addressed as reigning forever. In 110 : 3 instead of "in the beauty of holiness" the reading of Symmachus and Jerome is preferred "on the holy mountains." In 137 : 5 the emendation of Grätz "may my right hand shrivel up" has been adopted. On 138 : 2 it is suggested that the difficult clause rendered after the Massoretic text "thou hast magnified thy word above all thy name" would yield good sense if "thy name" were put before "all thy word" so that the whole ran "thou hast magnified thy name above thy every promise." As the translation aims in the first line at the exact reproduction of the original it is of necessity somewhat deficient at times in grace and smoothness. It is needless to say that it is highly suggestive.

W. TAYLOR SMITH.

Christ's Acted Parables: A study of the Miracles. By Rev. N. S. BURTON, D.D. Philadelphia: American Baptist Publication Society, 1893.

During Dr. Burton's long career as an educator and a pastor, occasional contributions to periodicals on biblical and educational topics have attracted the attention of thoughtful readers. This little volume shows scholarly study of scripture as well as a pastor's skill in practical exposition. There are thirty-four short chapters. They treat of our Lord's thirty-five recorded miracles in their supposed historical sequence. Each receives separate treatment except the raising of Jairus's daughter, and the healing of the woman who touched the hem of Jesus' garment, the discussions of these two being blended together, as is the case in the gospel narrative itself.

We have noted, as excellent specimens of the author's method of treatment, the following chapters: II. Care of the nobleman's son; VI. The first leper cured by Jesus; on p. 76, "to save unto the uttermost," is applied in a sense which does not quite belong to it in the original; XX. The

Syro-Phœnician woman's daughter; and XXXII. The fruitless fig-tree withered.

Dr. Burton treats of the miracles as "a series of progressive lessons." They are revelations of truth through the symbolism of outward action. And further, they are not only separate object lessons, each a parable expressing spiritual truth by action, but as a series they form a progressive revelation. The later miracles presuppose the earlier, and show an advance upon them in being fuller or higher disclosures of the significance of Christ's person and his prophetic mission.

Whether a sound historical exegesis will consent to adopt this law of progressive manifestation in the interpretation of every case may well be questioned. Indeed, Dr. Burton himself does not claim for it so vigorous an application. In chap. xxxiii., however, the remarks on healing of a wounded enemy, as an instance of adaptation "to the spiritual progress of his pupils," carry the application a little farther than we should prefer to venture. Still, the law itself is, as Dr. Burton maintains, entitled to distinct recognition and emphasis.

These studies of the miracles have grasped and illustrated a truth which has been too generally overlooked, both by the older dogmatism and the newer criticism, a truth regarding which John's gospel is a clear and explicit teacher. The miracle is neither an argumentative fact, with a value chiefly evidential, nor an idealized fact, useful only as an allegory. "This beginning of his signs," John writes concerning the miracle of the created wine, "did Jesus in Cana of Galilee, and *manifested his glory*." It is evident that to John's mind their "glory" did not lie in the dynamic character merely. They were displays not merely of power, but of moral beauty and truth. In the words of the title above, they were "acted parables."

The book keeps closely to its aim throughout; its style is chaste and lucid; without parade of learning it is evidently based on discriminating knowledge of the subject. It will help many readers to a better understanding of the miracles of Jesus.

W. A. S.

The Variorum Teacher's Edition of the Holy Bible: with various renderings and readings from the best authorities; and the aids to the student of the Holy Bible. Edited by the Rev. Professors T. K. CHEYNE, S. R. DRIVER, and W. SANDAY, of Oxford. London: Eyre & Spottiswoode; New York: E. & J. B. Young & Co., 1893. Large 8vo.

We hail with delight every real contribution to the apparatus of the Bible student. One of the most significant and encouraging signs of the future triumphs of the gospel is the large number of profound biblical scholars who are employing their time in popularizing the best results of sacred learning. Some of these results are gathered up and condensed into the brief, clear, and meaty models of essays found in the helps appended to the best teacher's